

# *The* **CHRISTIAN CENTURY,**

*A Journal of Religion*

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For Example, the  
Sunday School

By Allan Hoben

In Praise of the  
Priest

By Von Ogden Vogt

Are There Too Many  
Ministers?

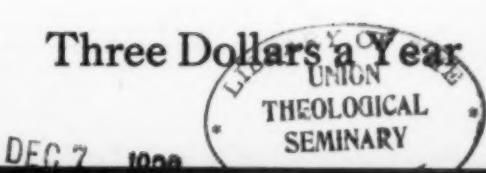
An Editorial

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Dec. 2, 1920

Three Dollars a Year



# OUR DEBT OF HONOR

The Interchurch World Movement failed and underwritings must be paid.

A security debt hits hard, but no honorable man ever repudiates it.

There is no money in the Board's treasuries with which to pay underwritings.

This money is being raised by special offering and December 12 is the day.

There are many encouragements already that a generous response will be made.

Business men have voluntarily pledged sums ranging from \$500 to \$1,000.

Many in moderate circumstances are giving in amounts from \$100 to \$500.

This is no ordinary appeal and no quotas or apportionments are being assigned.

Each minister is asked to lay this urgent emergency on the hearts of the people.

Each individual Christian is being asked to give at least one day's income.

If put in the budget it should be over and above regular offerings.

It should also be collected and sent at once as banks have demanded payment.

The urgency and immediacy of this offering cannot be over-emphasized.

December 12 is our day of testing. We must pay. Our honor is at stake.

What shall be our answer to our honor, to our conscience, to our God?

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*Committee on Underwritings*

1501 LOCUST STREET

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ST. LOUIS, MO.

# The CHRISTIAN CENTURY

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## EDITORIAL

### A Prayer in a Moment of Withdrawal

FATHER, it is in Thee that our soul finds refuge and recovery. It is always quiet where Thou art, and in Thy presence we would find peace and renewal of strength. Like the shadow of a mighty rock in the desert sun Thou bendlst over us, cooling our passions and refreshing our wearied nerves for the difficult way. Pour Thy calmness round about us. Shield us against failure in this tense hour when our loyalties are unstrung by conflicting interests and impulses, and make us strong to stand amid the waves of confusion from which our heart has sought this moment of escape.

Uncertain of our strength and of our insight we have retreated hither. Yet not in craven fear have we sought Thee but in hope that Thou wouldest make our courage and our understanding equal to our task. For this instant we have retreated, seeking fresh supplies of faith and grace, that we might go forward again with firm foot against all hindrances which lie in the way of our duty. Thou wilt not fail us. Yet we had almost failed Thee, for our sense of Thy leading had left us and we had forgotten the word of Thy commandment. Distraught and discomfited our feet were slipping into weakness and shame when Thy spirit drew us aside to commune with Thee.

Open the springs of Thy power, O Lord, and send us back to our duty with a new accession of Thy resources. We can do all things in Thy strength. We can be calm amid any storm if Thou speakest to us, and we can be strong to conquer if we meet our task and our temptation in the calmness of Thy peace. Open our eyes to see that Thou standest beside us in the thick of our difficulties, even as Thou dost meet our hearts here at this wayside shrine. May we carry Thy presence back with us. Re-

assure our anxious spirit. Show us that as we give Thee peace in our thought and love Thou wilt be able to do for us far more abundantly than we can ask or think. And may we be counted among those who have endured and have overcome because they kept seeing Thy face. In Jesus' name. Amen.

### Hyphenates Would Embroil Us

FREQUENT reports of insults to the British flag are being printed in our journals. One of the most recent was the stoning of the Union Club in New York by an Irish-American mob because the club was flying British and French colors along with the colors of the United States. The club has been accustomed to display these several national colors on holidays and anniversaries since the world war. There is evidently organized propaganda in this country to embroil us with Great Britain, for any nation is justly sensitive to indignities offered the national emblem. The hyphenates who stoned the club building in New York want the rest of us to fight Great Britain. That they themselves have no courage for this task is indicated by the fact that they are in New York instead of Dublin. The peace of the world is a matter of too great importance to be jeopardized by disloyal mobs in the United States. There is not only need of police action to deal effectively with law breakers, but also need of the more effective organization of public opinion with regard to interference in the domestic affairs of friendly countries. It is pretty generally agreed that we have no business in Mexico other than to see that our law abiding citizens are protected. Much less have we any business with the domestic concerns of the British empire. Whether the British government has a right or a wrong policy with

regard to Ireland is a matter on which any American may have an opinion, but when he undertakes to embroil our country in the controversy he has gone beyond his rights. The man of Irish blood who insults a British flag in this country proves that he is a hyphenate with fundamental foreign loyalties which go deeper than his loyalty to the United States.

### Brewers Hope for Friend at Court

**T**HE brewers of the country are a wily enemy of the public welfare. The country was faced with a pretty clean cut choice between wet and dry candidates at the recent election. The wet candidate for President was snowed under with an avalanche of votes. Wet candidates for Congress were defeated in large numbers. The author of the Volstead act was triumphantly reelected in spite of outside interference and some clever political maneuvering. It is hard to imagine a more adequate and decisive referendum. Yet the brewers' organization hopes to secure some representation in Mr. Harding's cabinet. They wish to have "a friend at court." At the present time the question is, Shall the permits to wholesale dealers under the Volstead Act be renewed? These permits have been abused during the past year so as to make liquor available for beverage purposes. There is every reason why they should be refused for the coming year. The Survey Magazine, which before the days of national prohibition seldom discussed the wet and dry issue, has recently made a report on the working of national prohibition. The exhibit is astonishing and will convince all but the blindest wet partisans. From the standpoint of scientific social study prohibition has brought in its wake social benefits such as could scarcely accrue from any other legislation. In view of the mandate from the country and in view of the well-attested results of the eighteenth amendment, there should be no faltering on the part of the new administration in the enforcement of our prohibition laws. The country wants "prohibition with teeth in it."

### The Martyrdom of Armenian and Persian Christians

**N**EWS from Persia tells us that less than one-third of the 30,000 Christians of Urumiah are now left alive. From Armenia comes late news of a continuation of the massacres by Turks and Kurds. If so-called Christian governments were as careful for lives as they are for "mandates" and "spheres of influence," most of these lives could have been saved. France has deserted sections of Armenia when it was known her withdrawal would entail these massacres, but she has not deserted the Syrian territories claimed as her part in the commercial loot of war. If England were as careful of Christian lives in Persia as she is of future commercial supremacy in Mesopotamia, the life of many an English soldier would have been spent in the past two years in a better cause. Americans, in their peace and plenty, and bearing in her body hardly more than a scratch from the war, have little imagination, it seems, to visualize the horrors of

these sad and stricken lands. Dr. J. K. Brown's experience may help to do so for Christian Century readers. He was in Armenia for thirty-eight years, and had superintending charge of over 2,500 Christians. Out of the whole number less than 100 are left alive today, and out of his 160 trained workers only three are now left alive. Few of the 5,000 pupils are left and the buildings in which the work was done are either in ruins or vermin-ridden after Turkish and Kurdish occupations; they will have to be reconstructed from the bottom up. The educated girls are slaves in their captors' hands, or if released are struggling with broken health and hearts. Dr. Brown's territory was in the heart of ancient Armenia, between the headwaters of the Euphrates and the Tigris. He says all the people there, including the civilian and better class Turks, look to the United States for help and would welcome an American mandate.

### Syrian Missionary Work Loses a Leader

**O**NE of the most prominent figures in the missionary and educational work in Palestine during the past half century has been the Rev. Franklin Evans Hoskins, D.D., of Beirut, Syria. He was a conspicuous leader in the Presbyterian missionary work in the Lebanon region, and was intimately connected with the ministries of the Syrian Protestant College. He was born in Rockdale, Pa., in 1858. He graduated from Princeton University in 1883, and from Princeton Theological Seminary in 1888. For thirty-two years he was connected with the Presbyterian mission in Beirut and the adjacent area. He was the author of two remarkable books, "From Nile to Nebo" and "The Jordan Valley and Petra," both profusely illustrated with full page photographs. His chief work was in connection with the revision and publication of the Arabic Bible. Seven years were spent in this exhaustive labor. It was completed just at the outbreak of the war, and the copper plates of the edition were hidden after a single imprint had been made. From the one copy brought to America by Dr. Hoskins, who brought his family through great perils on the journey, a new edition was made by photographic process. After his return to Beirut at the close of the war, the plates were found intact, and the work of publication went forward. Ill health, brought on by overwork in connection with the relief and reconstruction activities necessitated by the stricken condition of the people, brought on his death after a few hours of sickness at Beirut, Nov. 12. Mrs. Hoskins was Harriet Mollison Eddy, whose mother, father, brother and sister were missionaries, as was she. Dr. Hoskins will be greatly missed in Syria as well as among the missionary workers of all the Christian bodies.

### Orthodox Church Adopts American Ideals

**T**HE Greek Orthodox church is proving itself to be much more flexible in method and more modern in spirit than the Roman Catholic church by its recent action of establishing services in America in the English lan-

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guage. The downfall of the Czarist government has left the Orthodox church quite free in countries outside of Russia to carry out reforms which have in many cases long been favored by the clergy. Archbishop Alexander Nemolesky has given orders that English shall be the preferred language in the parochial schools in this country. In addition to this, he has given orders that civics shall be taught in these schools and every effort made to Americanize the children attending them. Such action meets much of the objection against parochial schools. If in addition to the features noted above, these schools can command teachers of a grade equal to those of the public schools, and work under a modern curriculum and method, the parochial school might even become popular. The effect of these revisions of policy upon the problem of Christian union will be considerable. There is evidently no spirit of separation in the present attitude of the Orthodox church leaders. It is inevitable that the immigrants who come to this country should seek the familiar rites and customs of ancestral religion. It is one thing to wall off these immigrants, as the leaders of the Missouri Synod Lutherans do. It is another thing to be conscious of moving toward the goal of a Catholic fellowship in the church of Christ.

### Baiting the Roman Catholics Again

IT is reported that in certain sections of the country there is a resurgence of anti-Catholic feeling. A new organization called "True Americans" is in the field, and it purports to serve the same purpose as the historic A. P. A. In the state of Georgia the religious issue has been particularly acute this year. There is a widespread sentiment that no Roman Catholic should be elected to office. Some of the secret fraternities which are under the ban of the Roman Catholic church are used by ardent sectaries for anti-Roman propaganda. While the open lodge meeting may not be used for this purpose, the anteroom conversations accomplish the same purpose. An offensive literature is circulated which represents nunneries as houses of immorality, and priests as scandalous hypocrites. The great body of our citizenship will never develop any particular sympathy for monastic institutions, religious celibacy, or for foreign domination in religion. Nevertheless the American principle of religious liberty allows every Roman Catholic the same rights as the remainder of our citizens, including the holding of public office. To refuse to recognize not merely the godly character of some priests but the respectable character of the priesthood as a whole, is to sin against light, and to fail to appreciate the educational and philanthropic work of the sisters is inexcusable bigotry. The schism in Christendom in the past has been occasioned by the Catholic hierarchy excommunicating Protestants. When Protestants in turn excommunicate Catholics and in addition seek to prevent their exercising their civil rights, they have outdone the evil deeds of the dark ages. One may be a good Protestant and he can have a sound basis for antagonism to Rome without filling his mind with scandals concerning his religious neighbors.

## Are There Too Many Preachers?

**T**HERE is an insistent demand for more theological students in the divinity schools. Words of alarm are spoken by Christian leaders, who point to the fact that far fewer young men are graduating from the ministerial training schools than are required for the upkeep of the churches. There is further depletion of the ministry by departure from the pulpit to accept other forms of religious service like missionary appointment, religious educational directorships, secretarial positions in church federations, and like types of ministry. In addition there is the constant drain of those who leave the work of the church to take up secular vocations.

These are serious facts. And if there were only the necessity of maintaining the churches in their present and increasing numbers, the situation would be disquieting. Perhaps it is in reality. But the cooperative movements throughout the nation have raised many questions in the minds of thoughtful observers. These are bound to have a bearing on the problem of ministerial supply.

It goes with the saying that the present times of reaction are sure to decrease the numbers of ministers and those in training for the ministry. To those who look for the sudden and spectacular rewards of money and power which certain sorts of business offer today the ministry offers few inducements that appear convincing. If the old assessment of ministerial dignity and influence is put into contrast with the jumble of values which make up our present shifting social order, there is little of encouragement for the men who want to do the serious and worthwhile thing. But that is a passing phase of public opinion, and the ministry, the truly heroic and adventurous experience of human leadership with divine motives, is sure to come to its own once more and ere long.

But the more serious question is whether or not the churches we have are not too numerous, and the ministry overstocked with second-rate men who are losing what power they might otherwise manifest in the treadmill of mere denominational effort. Granting all the fine things that may be said of the quality of life that is nourished within the little groups which make up the churches, and the contribution to the life of the nation made in this manner, is there not still remaining the disquieting suggestion that very valuable time, effort and money are being wasted prodigally in the attempt to maintain competing denominational churches, with struggling and discouraged preachers, in communities that might be better served by fewer churches and stronger and happier ministers?

If left to themselves, the communities would prefer that larger and more economical adjustment of things. They would like to have one church of the Protestant, free and evangelical orders, doing a generous and profitable business in the organization of the life of the entire local area on lines of religious education, sane evangelism, and social service. The people would contribute gladly to such a unified plan, as the examples of many localities show. At present the very ends of religion are defeated by an irre-

ligious rivalry that exhausts much of the spirit of enthusiasm, and offers the disheartening spectacle of a divided and self-annihilating church.

Something of this wastage is being obviated by the ministry of comity committees in places where there are local federations or other cooperative bodies. The leading religious groups have come to perceive their duty and privilege in this regard. There are other bodies of so-called Christians to whom no appeal for comity or fair play in the allotment of church territory is welcome. They will invade an over-churched district with the same calm assurance of missionary privilege and obligation with which they would contemplate a newly discovered continent. But leaving out of account these declining fragments of the total religious group, one notes with encouragement the growth of the spirit of cooperation.

Is not some comfort to be found, accordingly, in the fact that the new era of mutual regard and cooperative effort is to see a proper reduction in the demand for a host of preachers, and a rising insistence upon suitably trained and competent leaders for the churches? These choice men (and women too) will be less numerous and more effective. If it seems discouraging to contemplate a fully equipped theological seminary turning out only a score of fitted men and women, while an institution for socalled Christian workers releases annually hundreds of raw and crude practitioners of the art of exhortation, with marked Bibles and a wooden interpretation of the faith, comfort may well be found in the fact that the one institution provides material of a dependable and constant type, while the other is in the nature of the case superficial and transient.

These are great days for the ministry, when rightly assessed. Men who are willing to pay the price of due and severe preparation, and then to take at first the quiet, unambitious sort of pastorate, will come soon, perhaps all too soon, to the throne of power as preachers of the great verities, and shepherds of souls. But there may be a providential economy in the reduction of churches, and the consequent narrowing of the field for ministerial supply. Fewer churches and more effective churches is the demand of the communities today. Fewer preachers, and those more adequately prepared is already the hope of the people who are assessing religion not in terms of material establishment and quickly secured personnel, but of true religious efficiency and spiritual results.

## Religion and Ugliness

**T**HREE is a charming story of Roxanna, the young wife of Lyman Beecher, who, taken by her husband to his parish in one of the most inaccessible parts of New England, and finding the little manse entirely uninviting, set at once about making it beautiful to the eye. From her dowry chest she brought forth unbleached muslin, which she tacked over the floor of the living-room, and then, upon a soft neutral background, she painted pink roses and long sprays of green leaves. Her hus-

band's poor parishioners came to see, but remained upon the doorstep, refusing to walk upon the lovely flowers. They were proud of the achievement of their minister's girl-wife, but their consciences trembled at her daring. "Do you think," they queried of her, anxiously, "that you can have that *and heaven, too?*" The New England of that day still connected religion with outward unloveliness, though we have ourselves come far enough to confess ourselves glad that the Beecher children reinherited their mother's love of beauty as well as their father's gift for theology.

Some of the saintliest souls the world has known have revelled in ugliness. They have driven beauty from the sanctuary with a whip of small cords. Their praise has been exultant discord. Their garments have turned the human form divine into a scarecrow. They have feasted their eyes upon bare ceilings. They have made a luxury of sitting upon rough benches. They have put out of their lives everything that was visibly lovely, and have shouted for joy that nothing but unsightliness remained.

The early Christians for the most part looked upon Greek beauty with positive abhorrence. The holiest of monastics banished from their cells every suggestion of beauty in form and color. The Puritans smashed in stained glass windows and whitewashed paintings on church walls with a grim pleasure in the thought that they were destroying so much that was pleasing to the eye. The early Methodists not only made plainness in dress and worship a virtue but found delight in it. A happy young maiden convert laid her gold ornaments upon the collection plate with a sense of exhilaration which often continued with her as she went forward to a life of faith and devotion.

Probably one reason of these revolts of Christianity against the esthetic comes through the fact that reforms are oftenest followed first by the common people, whose taste is naturally undeveloped. But no doubt the deeper reason is that the esthetic forms of worship have so often lost their spiritual content, and, still more, that outer beauty has so often been misused and debased in the name of religion. It has thus become "the accursed thing" to those seeking to flee from the allurements of the flesh. Their hatred of it has become a joyous passion, and their renunciation of it for religion's sake has been, not as we might otherwise expect to find it, a sacrifice of the lesser to the greater good, but a conquest as of that over a crafty enemy.

The church has here a delicate task, and one not among the least of those involved in any program of Christian unity. Those who love order and beauty must continually assure themselves that these are given a content of real worship. At the same time, those who love and teach beauty and order must remember that the humble Mennonite who "goes plain" to a meeting-house of bare walls may have within a beauty of holiness which, if expressed in fitting symbolism, would exhaust the coloring of a Titian or the harmonies of a Beethoven. There is no religion in outward ugliness, but there is infinite beauty in any soul which truly seeks for God.

## The Pens

### A Parable of Safed the Sage

I HAVE a friend who is a maker of Gold Pens. And he said unto me, What does thou know about Pens?

And I said, I live hard by a Pen, though not in one; for I am a Writer.

And he said, Come with me, and I will show thee how a Pen is made.

So we entered the Factory, and came into a room where was a Crucible. And a man took Fine Gold and weighed it and cast it into the Crucible; and Copper took he also. And out of the Crucible came forth an Ingot.

And another man took the Ingot and weighed it, and rolled it into a Sheet. And another man took the Sheet and weighed it, and cut it into Strips. And another man took the Strips and weighed them, and out of every one of them cut he Pens an hundred and forty and four.

And another man took the Pens and curved the sides thereof. And another man cut out of every several Pen an Hole that was shaped like an heart. And another man cut in every Pen a Slit.

And every man counted the Pens that were given him, insomuch that if one Pen had been lost, or so much as a grain of gold missing, it would have been known who had taken it.

Then did certain damsels take the Pens, and they burred them and polished them, so that every Pen received of the labor of an hundred men and two score maidens.

And the garments that they wore are burned once in the space of three months, and from the ashes they save more than enough gold to buy new garments. And when they wash their hands the water runneth into a great Vat and setteth, so that in every month they take from the bottom of the vat gold to the value of three hundred shekels.

Now I had watched them making of one Pen from the time it came forth in the Ingot till it was completed. And my friend took that Pen, and caused it to be set in an holder, and gave it to me. And he said, Keep it, for it is thine.

And I bowed low and thanked him.

And he filled the holder with ink.

And I spake unto him, and said, Behold, thou hast showed me a wonderful thing, and I have learned much. But I will show thee a thing yet more wonderful. For I am filling this Pen not with ink only, but with memory and creative power. I will cause this Pen to tell the story of its own creation, so that men who live a thousand miles away shall see what I have seen this day.

And he said, Thine is the more wonderful art: for the making of a Pen is not so wonderful as the use thereof.

So I took the Pen, and I wrote this parable therewith. And I remembered the gold that did not become Pens, but became dust of gold in the garments, and that flowed down the pipe into the Vat. And I prayed to my God, and said, O my God, who willetteth not that any of the children of men should perish, if the washings of men's

hands yield not filth only but gold to the value of three hundred shekels in a month, what canst thou do with the souls of men, in the day when hearts are tried as gold is tried in the furnace?

And I know not the answer to my prayer, but my hope is in God.

## Three Poems

By Thomas Curtis Clark

### Wisdom

I N musty books we seek for wisdom's prize  
And spurn God's newest thought in budding trees;  
We count as naught the summer harmonies,  
And search out old-time creeds to make us wise.

A little child, though innocent of lore,  
Can teach more truly than an ancient sage;  
Far subtler art informs today's fresh page  
Than classic records of the times of yore.

We hold of greater worth far distant things,  
Despising simple gifts of common days;  
About the past there broods a mystic haze  
That woos us from the present's burgeoning.

*No brief today but holds some lasting prize  
For him who greets it with wide-open eyes.*

### The Call

I N days long gone God spake unto our sires:  
"Courage! Launch out! A new world build for me!"  
Then to the deep they set their ships, and sailed  
And came to land, and prayed that here might be  
A realm from pride and despotism free,  
A place of peace, the home of liberty.

Lo, in these days, to all good men and true  
God speaks again: "Launch out upon the deep  
And win for me a world of righteousness!"  
Can we, free men, at such an hour still sleep?  
O God of freedom, stir us in our night  
That we set forth, for justice, truth and right!

### Houses

T HROUGH dreary days of ardent toil,  
Hard pressed by fear and strife,  
I built, as for eternity,  
A splendid house of life.

Alas! one night my house took fire,  
And ere the hour of dawn  
I bowed in utter poverty—  
My house of life was gone.

But as I stood, with aching heart,  
Amid the fading gleams,  
There rose for me, from out the night,  
A radiant House of Dreams!

# For Example, the Sunday School

By Allan Hoben

THE danger besetting a frank treatment of the Sunday School is the same that besets a like treatment of any religious institution. It is the danger of being regarded as maliciously or stupidly destructive. In fact religion so easily becomes identical with its agencies and in turn its agencies so commonly assume the full authority of the religion itself that to many earnest minds any change in procedure is apostasy. Very seldom can a religious group see itself in impartial and scientific perspective. The most important factor in religion is its moral dynamic and second to that is the machinery by which the power gets applied.

In transmission from person to person by virtue of genuine enthusiasm and concern little organization or technique is required; but when an ethical religion like Christianity becomes institutionalized and carries also a considerable body of beliefs and when it seeks formal transmission by group and mass methods then organization is inevitable. From the very first two objectives of the Christian group have been clearly apparent, viz. to persuade individuals to accept the lordship of Jesus Christ and to instruct them in his way of life. Recently perhaps a third objective, implicit in these two, has been adopted in the aim to Christianize human institutions as such.

## THE CHURCH'S UNRIVALLED TASK

Now it happens that the trend of church effort shows a slackening of evangelistic methods in pursuit of these goals, and a growing reliance upon educational means. Hence the Sunday School has become more central in Christian propaganda and in so far as one can see at present the main reliance of the church is in Christian education. Another noteworthy fact is our accepted public policy to leave all formal religious education to the churches. This holds true not only in the public schools but almost equally in the homes of the people. It follows that one of the most specific and unrivalled tasks left to the church is that of religious education.

Has the church frankly accepted this vast responsibility, and is she performing the task, in a way commensurate with the need or proportionate to her power? Can she perform it through the Sunday School as now constituted? Some of us would answer these questions in the negative. For we believe that the church has not faced the problem, nor applied her resources nor established for the children schools of religion that might fairly be termed efficient. We believe that with regard to her central responsibility the church is merely drifting, and habitually following the line of least resistance, that she is self-deceived and settling into fatal complacency.

To believe this is not to indict individuals or to disparage the great corps of volunteer workers who so bravely maintain the present Sunday school. Nor is it to say that the Sunday School should be abandoned, except as

it can be supplanted by something better. Our neglect of the children is measured by the 27,000,000 persons of Sunday School age whom we do not reach, by the paltry offer of some twenty-five hours of instruction per year, by the fact that half of our enrollment attends but half the time, that less than half join the church and that the church membership is investing annually but five cents per capita in religious education.

## A TRAVESTY ON EDUCATION

But the travesty does not end at this point, for the great majority of teachers are not trained either in pedagogy or in the literature which they attempt to handle. Many are irregular and most of the work is so slipshod in comparison with public school studies that a lower morale is cast about the whole subject of religion. Of course goodwill and fine personal influence often prevail despite the educational farce, and it is a great thing that good people should have association with childhood and youth under the auspices of the church.

In the matter of decorum, order, reverence, worship attitudes and sacred music the Sunday School is at best a very cheap edition of the church service and as a rule stands in the way of habituating children in regular public worship. The solidarity of the family reverently presenting itself before God in the accustomed place and hour of worship gives way to an atomistic policy in which this organization or that specializes with the child or youth producing as a negative result exemption from regular public worship. The Sunday School as now conducted before or after "church" is too cramped for time to accomplish much educationally and is a serious menace to establishing in the young the important habit of church attendance.

## RELIGION ON WEEK DAYS

It is easy to see that the spiritual support of our civilization cannot be maintained on this basis. If we believe in religious education as good for the individual and helpful in social order we must go about the task more vigorously. In trying to do this we meet certain practical obstacles such as the proper exclusion of religious instruction from our public schools, the crowded Sunday program in the churches and the lack of trained teachers. Any plan of reasonable scope seems to demand that we transfer the major work of the church school to week day sessions and that we train a staff to organize and conduct such a school.

Such a system would allow ample time, improve the quality of the work, make plain to all children that religion is included within the general plan of education and so attract some of the 27,000,000 who are now wholly neglected. It would give pastors and choice persons a greater teaching opportunity and it would give to childhood a value which we have no right to withhold. It

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would also imply that religion is not an interest wholly circumscribed by Sunday.

In many communities it is quite possible that, upon request from the religious bodies, the local Boards of Education would grant the children permission to attend their respective church schools for a portion of a stated afternoon and, if the standards and work of these schools

are academically good, would count attendance upon them as regular school attendance. Such an arrangement could be made for each child upon his parent's request to the public school authorities and a fair and equal chance would be given to all religious bodies to perform an imperative service.

If the churches in any given community were in real earnest about this matter and would act unitedly they could bring it to pass. The success of such efforts in Evanston, Ill., and Northfield, Minn. (not to mention other places), merely indicates that it can be done. There is a new day for religious education if we will claim it. But it will not come out of a complacent and neglectful church which spends its budget wholly upon adults, hires professional singers while neglecting the training of its own children in sacred music and gives its plant and its people practically nothing to do except on Sunday.

#### CHILDREN AND WORSHIP

I am for making Sunday the day of our great religious meetings with solid mass effect and unifying common worship for all. That the children may not understand all that transpires in worship is not so important as some suppose. Atmosphere, attitude, association, the oneness of the family in experiences which become precious because not much spoken of and in habits that become strong because embedded in the family routine from the outset—these make the bulwarks of life and stand the test of time. It is not so much the fact that we attended Sunday school that makes us still part and parcel of the household of faith. Probably our behavior was rather worse in Sunday school than anywhere else. But it was "at church" with those whose names we still bless, it was before the Great Mystery hand in hand with them, that the inevitable contagion of a faith which made them reverent and kind germinated in our souls. We too must stand for all that was meant in prayer and song, response and sermon. It was the way of our family, our people.

At the present time the impression gains ground that one is doing very well religiously if he patronizes some one service of the church on Sunday, and with the inferior brand as offered in Sunday school and young people's society we not only encourage the cult of youth in certain selfish and exclusive standards relative to their elders but we unwittingly deprive them of the experience of common worship. In fact the policy of the church at this point is diffuse and weak with the tendency to have a great many thin and unimpressive sessions repeatedly advertising impotence rather than the sweep and majesty of common worship supported by all irrespective of age, sex or social condition.

Possibly these generalizations derived from my own ex-

perience as child and parent, pastor and worshipper, will not stand the test of an equally valid experience of others, but to the opposite effect. It must be that a great many have found rich Christian values in the Sunday school as also in the meetings of young people's societies at their best. The problem is to conserve, enlarge and generalize these values within the organization of a church working throughout the entire week. If we would hallow human experience, provide a true philosophy of life, socialize people in the range of their higher interests, strengthen the moral imperative and offer the blessed ministry of another chance we must more and more move our forces out of the cramped enclosure of Sunday and into operations corresponding to the scope of modern life.

#### ADJUNCTS OF THE CHURCH

In this direction, of course, many of the recent adjuncts to church work such as clubs, week-day classes, Scouts and Camp Fire groups have been of great service, while at the same time the spirit of Christianity operates through many agencies and avenues which would be included in any map of the Kingdom of God but might not be found specifically in a chart of the churches.

What the church needs quite as much as the large funds recently subscribed is a thorough overhauling of its organizations, and this especially in the field of religious education. If we had the courage to bring all of our machinery under unsparing examination and to set up our work on the scale of modern demands and for the achievement of scientifically predictable goals, if we had the faith to set apart adequate sums for socio-religious experiment and the training accurately to observe and record results, to correct and redirect method, then we could compete in this titanic age of materialism with better hope of winning modern man and his institutions to God.

Perhaps the best point at which to begin is the Sunday school. The time seems ripe for a great forward movement. The civil authorities were never more friendly. The state knows that from the point of view of citizenship only it is performing but a scant half of the task. Knowledge and shrewdness cannot save modern society if it should go morally bankrupt. Already our tremendous power outruns moral control. If the church would save the world now is the time; and this not in the sense of piously preserving the *status quo* but in the greater task of informing with love and Christlike service the onward push of an evolving social order.

#### Contributors in This Issue

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# In Praise of the Priest

By Von Ogden Vogt

**T**HE conflict between priest and prophet is as old as history and is not yet settled. Priests and prophets are always at odds. They always have been and they are now. Priests have always stood for order and stability, the maintenance of things as they are; prophets have always produced disorder and change and wrought for things as they should be. Priests are conservors and instructors; prophets are radicals and destroyers.

The conflict goes on because we have not yet learned to conserve the old and at the same time take on the new; we have as yet failed to solve the dilemma of stability and progress. We think we believe in progress, but usually resent it when we see it, for it always hits us at the sorest spot, it always strikes where we least expect. We assume that we have an open ear to new teaching, but when it comes, we cry out in dismay, "Oh, yes, I believe in progress, but I had no idea you meant that! I can't accept that!" We go on to complain of the new doctrine: "Why that subverts everything. Where are we anyway if that is adopted?" But that is precisely what prophecy is, some new doctrine that is strong enough to subvert everything.

There was in an ancient day a priest by the name of Amaziah at the famous sanctuary of Bethel. His king and patron, Jeroboam II, was strong and successful. Commerce was good, the arts of life were advanced, religious observance was popular and elaborate. Amaziah conducted the burnt offerings and peace offerings, taught the children to observe the fast days, instructed the people in the moral law and passed to and fro in the solemn assemblies. He was evidently a faithful priest. Then along came Amos the prophet and criticized everything. He said that the poor were being oppressed and the needy exploited and the women were too luxurious. Moreover, he claimed that the Lord had no delight in their priestly offerings anyway, and would not smell in their solemn assemblies. Yea, rather, for all their sins the Lord would destroy the house of Jeroboam and lay waste the land. This was more than Amaziah could endure, so he sent to Jeroboam, saying, "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words." Also, Amaziah said unto Amos, "O thou seer, go, flee away into the land of Judah, and there eat bread and prophesy there; but prophesy not again any more at Bethel; for it is the king's chapel and the king's Court." To this Amos replied that the Lord had sent him, and he proceeded with his denunciation.

## THE CONTRAST

This story is a typical picture of prophecy and its obstruction by the priesthood. The priest teaches personal and individual matters, the prophet carries these up to some national or universal view for fresh examination and revision. The priest works for the prevalence and power of present morals and customs as they are maintained by rites and forms; the prophet breaks present forms to lay

foundations for a better morality that shall be. The priest relies on some ancient sanction for his sacred authority; the prophet claims the authority of immediate inspiration.

It is a small and inadequate thought of the prophet to regard him as one who foretells events. The true prophet is not concerned with foretelling events, but with foretelling the destiny of the world under the new view of life which he has derived. The true prophet receives the divine inspiration of some great new truth, some new way of looking at life. Thenceforth life as it appears wrong to him; he criticizes and condemns it. He does not know future events. But what he does know is that somewhere, sometime, all things—government and commerce, morals public and private—must come round to his idea, must square themselves with his new truth. He throws his word into the stream of history and lets it work. This is what Elijah did, and Amos and Jesus, Luther and Wendell Phillips.

## UPHOLDERS OF PRESENT GOOD

We have thought of prophets as religious leaders whose inspiration was acknowledged and whose word was received. This is because we look back so far on most of them, and also because it is hard to believe they have anything in common with us nowadays. The fact is, that in his own time the prophet is almost always unpopular and rejected. The New Testament honors the Old Testament prophets but in their own days the Old Testament prophets were not so honored. Jesus often thought of himself as a prophet and had the prophetic experience—"A prophet is not without honor, save in his own country." And out of his own bitter experience of rejection he thought of the prophets of old as he wept over the great city—"Jerusalem, Jerusalem, thou that killst the prophets and stonest them that are sent unto thee."

Priests are teachers of the laws of life as they are received, upholders of the current customs and practices, mainstaying traditions, conservative because their business is to keep the good that men already have. They are therefore none too friendly to prophets who protest and oppose tradition, who try to break down forms in the name of inner and spiritual light. The appearance of the prophet has always troubled the priest. What shall he do? If the prophet begins to gain popular support the priest declares that he is crazy. This has often been done and is not unlike the suggestion which President Hadley says hard headed business men make regarding poets, professors and other idealists, that "they have a bee in their bonnets." If this ridicule does not succeed, the prophet is persecuted. Amaziah the priest ordered Amos out of Bethel; Isaiah probably died a martyr to his prophetic truth; Jeremiah was tried for his life in the royal court in Jerusalem; Socrates was poisoned; John Huss was burned alive; Luther hounded and excommunicated; and more than one professor has been driven from his university chair. Yet

the word of true prophets has prevailed and is prevailing. People are always looking back to dead prophets to honor them, and failing to see the live ones present with them.

And yet there is something to say for the priest. If the true prophet often suffers persecution and martyrdom, he usually receives, at last, superior honors. The priest is never likely to receive either. When the prophetic storm has passed and both church and state are strewn with wreckage, the priest must take up the slow hard work of reconstruction; he must gather up the fragments of old and new and make a practical building. When the final issue of anti-slavery prophecy had been settled by the Civil war, there remained the wreckage of the old South and long pains of reconstruction were necessary before the new South began to appear. When the great prophets of the Reformation pulled down in great portions of the world the whole structure of the mediaeval church, some one had to go to work to build another structure that would preserve the results and pass them on to other generations. This has proved to be so hard a task that the priests of Protestantism have not yet devised so good a system for conserving sanctions and standards as the old one was.

#### WORK OF THE PRIEST

The work of the priest is a difficult one. He must take the new truth of the prophet and the general principles laid down and study and apply them to particular conduct. He must tell people just what the great principles mean in their homes, in their work and personal morals. He must say what is right and wrong in each special instance in such a way as to induce general agreement. The prophet disintegrates old standards; the priest must integrate new ones; and that is a very hard thing to do. It is disastrous to life to be all the while in a prophetic whirlwind. Society needs a hundred years or so of quietness and stability to make civilization possible.

The priest is a teacher. But how shall he teach the youth if there be no general agreement about right and wrong which can be conserved and maintained for a season? How shall he instruct if there be no structure to put in? How shall childhood be guided and builded up into the right if you cannot say: This is the truth accepted among us, these are standards society holds, this is the way you should go, walk ye in it? The priest is not therefore to be too seriously blamed for becoming a dogmatist. This is the function we have assigned him. He must integrate and construct, collect and sort and arrange his materials and build a habitable house of truth. He can of course do much more than priests ever have done to prevent the tyranny of old dogmas. He can say at the end of every list of standards or ideals: "Moreover, it is one of the tenets of our system to be always expecting change and always working for progress; it is one of the articles of our faith to make earnest with the doctrine of the continued revelations of the divine Spirit." This too is a dogma, but one that turns the flank of the dilemma of prophet and priest.

Yet the solution is easier in theory than in fact and practice. The Protestant minister is expected to be both prophet

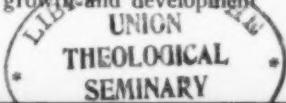
and priest and he very rarely succeeds. Many are greatly to be blamed for becoming no less priestly than the Catholic type, dogmatic and crystallized. Others have become so individualistic and prophetic as gravely to threaten the stability of Protestantism. Witness the independent movements of theater and hall in every large city, the prevalence of ephemeral topics in innumerable pulpits, the many popular preachers who center attention and devotion upon themselves to the weakening of the institution, and in general the failure to recognize the priestly elements among the functions of the modern clergyman. It is not for social reformers and zealots to be too severe in their condemnation of men who know what they are doing and why, when they hold steadily to their humble priestly task of teaching the youth the standards and ideals that do exist, while waiting for the prophets to agree among themselves about the faiths and works that are next to engage human devotion and energy.

#### TIMELESS CONCERN OF THE PRIEST

The priest is a spiritual adviser. As such he has to do not so much with those timely and social questions which are the interest of the prophet as with the timeless concerns of the individual life which are essentially the same whether the persons live here or in Mars, in one age or another—birth, death and the beating sun and the arts of gracious living. With what spirit and fortitude shall a man be prepared to meet loss and defeat and every evil hour? With what spiritual mastery shall a man control the experiences of temptation and success and riches? With what faith and hope shall he envision his destiny? Admonition and exhortation, comfort, the resolution of doubt, the healing of the inly blind, these are the uses of a good priest and true. He is friend and fatherly confessor, counsellor, guide and man of God, bringing near the fresh peace and power and joy of the timeless and eternal world. He invites the strong to bear the infirmities of the weak, and in his church provides them a definite and ever ready medium for that ministry, varied, adaptable and permanent. He carries to lonely, sick and sorrowing persons the assurances of faith, assurances which, I would testify out of my own humble experience, are more than doubly acceptable because they are not merely his own and personal, but spring rather from his office, representing the strong body of believers and loyal workers behind him and around him in the church, whose servant he is, of whose word and faith he is the mouthpiece; assurances acceptable also because conveyed by one set apart to ponder holy things and pray for all souls. This makes rather very respectable the quiet men who prefer to give themselves to this sacred calling rather than to become sensational preachers or meddling politicians in church or state.

#### THE CURE OF SOULS

The priest is a pastor and bishop. He is a shepherd and overseer, keeping watch and ward of the flock committed to his care. He is an evangelist, seeking the wandering and the weary and the unenlightened. His business is the cure of souls. Always at the background of his consciousness is concern for the growth and development



of persons. He sees others as they cannot see themselves and longs to help them correct their faults and enlarge their ideals. His interest is, like the novelist's, in his characters; an artistic interest not in what a man does but in what he becomes, not in what he accomplishes but in what at last he is. But his interest is not aloof, as is the novelist's, for it is sometimes given to him to play not fate but divinity in the human story around him. More often than you suppose, a minister will decide some practical question not according to organizational expediency or efficiency but according to the yield of character influence upon the persons involved.

The priest is an artist. He is charged with the development and maintenance of the cultus, the offices of public worship, marriage and burial, and the administration of sacraments. He addresses not the mind alone but the feelings and the imagination. He uses the arts of speech and of ritual to aid in the reproduction of spiritual experience. His artistry in public worship is a long story by itself. Here may well come in a word respecting the more personal functions of the priest as artist, as on the occasions of marriage and burial. A ceremony of the priest is precisely like a poem or other work of art in that it enables us to say to each other what we should otherwise leave unsaid or conceal. One of my friends whose only son was in the war has written a little book of sonnets setting forth some of the noblest faiths and feelings I have seen expressed. He would hardly bring himself to say baldly and nakedly, in bare prose, what he has expressed in the poems, even were prose capable of expressing them. He would feel an immodesty in such an utter exposure of his deepest heart. The form of the verse is a cloak partly concealing the passion beneath, yet enabling its release and expression.

#### RITUAL AND HUMAN FEELING

We are all reticent, bearing in silence what we cannot speak save with tears, not wishing to wear our hearts upon our sleeves. The ceremony speaks for us. We cannot utter all or a part of that majesty of respect we feel for a human life that has left its house of clay, or that solicitude and love with which we would follow lives newly wedded, nor can we willingly keep silent. The ceremony speaks for us, its cloak of form at once concealing and expressing our inner emotion. So also every other cultural exercise of religion is a work of art, and the priest is an artist, not only like the actor and singer in presentation, but in origination and creation as the sculptor and composer. His work should be approached with the same canons of appreciation as that of other artists, nor should there be anything falsely sacrosanct about him to ward off judgment on the success or failure of his artistry.

All these things may be regarded as priestly functions without any claim to peculiar power or authority, and without any denial of the typical Protestant doctrine of the priesthood of all believers. They might perhaps as well be defined under the terms pastor or minister. But they are certainly not prophetic functions, and the term minister in its special usage includes the prophets. I am not favoring

the official or colloquial designation of the clergyman as a priest; but suggesting a more general and popular sense of the labors, responsibilities and values suggested by that ancient name.

The pastor of a modern church must be jealous of his work and word as a prophet, a severe and perilous calling. It is disastrous for religion if the voices for social justice, the prophetic demands for righteousness in all departments of life be found chiefly outside rather than inside the institutions of religion, and we have been close to that disaster. Yet some of these voices are not worthy of attention when they lightly estimate the quiet, patient and regular work of those who aid in the maintenance of public order and morale through established institutions. It is always easier to stand off and criticize than to share the long labor of successful moral integration, construction and conservation. It would be a profound benefit to society if there might develop among prophets outside and inside the church—laymen and artists and ministers and all—a fuller appreciation of the worth of the priestly functions. Part of the failure of the ministry is not its own but the excessive demands upon the thought and labor of a single person. It is enough to be a good priest. Why expect the minister to be several other things at the same time? He himself will wish sometimes to speak as a prophet, a prophet of the most high God, but his usual and daily labor is that of a priest, not a worker of magic nor a monger of outworn authority, but a priest after the order of the endless life.

## VERSE

### Winter Secrets

**G**OD wrote my heart a letter, I believe,  
And used the branches of the naked Trees  
Against the winter sky, for characters.  
I cannot translate into mortal words  
The dainty hieroglyphics of the elm,  
The oracles in oak, the willow's rhyme,  
Nor any of the lovely dialects  
That write themselves across the setting sun.  
But, like some tonsured pedant of old time  
Who wooed his dimming parchment like a bride,  
And pored upon it, yearning, day and night,  
So, year by year, I take my lesson up,  
And dream out little meanings, one by one,  
Writ in the margin of God's manuscript.

KARLE WILSON BAKER.

### Creeds

**H**OW pitiful are little folk—  
They seem so very small;  
They look at stars, and think they are  
Denominational.

WILLARD WATTLES.

# The League is Not Dead

THE Assembly of the League of Nations, its great legislative body, is in session at Geneva, the new capital of the world<sup>1</sup>. Forty-two nations are officially represented and many more unofficially. Of the great nations not represented, besides the United States, there are Russia, Germany, Turkey, Austria and Hungary. Every other American republic is represented excepting only Ecuador, whose reason for absence is purely circumstantial. Our little wards, Panama, Liberia and Cuba, are all represented. Though China could not sign the Treaty of Versailles with its Shantung clause, she will become an official member of the League through her participation in the Austrian treaty.

Eleven little states, most of them the peoples given freedom by the war for the self-determination of small nationalities, are petitioning for membership. Their admittance rests only upon a question of their having really become sovereign governments. By the end of the present sitting of the Assembly we shall see, it seems sure, every competent nation on the earth enrolled in this epoch-making beginning of the "federation of the world," excepting only the greatest of all its democracies, the one nation which recently made what Ex-Premier Asquith called the most vicarious sacrifice for the welfare of mankind in the history of the world. Here for the first time in the history of man is a competent peace table around which the nations may sit in sane and rational manner before war is resorted to. Every war results in a peace table and no wars are settled without one—is it not better to sit there before than after the horrors and tragedy of battle? Let Germany answer.

\* \* \*

## What the League has Already Done

The League is not only living in the organization of both the Council and the Assembly and in its active Secretariat, but it has already made history. It did not spring full-grown from the ashes of war; it is an infant to be sure, but a very lusty infant and it will not be denied its right to live. Its Bureaus are set up and at work, doing well their preliminary tasks. Treaties are rapidly being registered, thus marking the beginning of the end of secret diplomacy, with its terrible entail of bloodshed. Plans for the prevention of scourges are being put into execution, notably that to prevent the spread of typhus, and for the control of the opium traffic. The League is to fight not war alone but all the common enemies of mankind.

One expert commission is at work on plans for disarmament, without which Mr. Lloyd George says the League will be only a sham and a scrap of paper. Will America alone stand out and make this impossible? Another commission is working out a universal program of deflation and economic reconstruction. This commission will require above all others our American cooperation, for we have the credit, the gold reserves and the productive capacity. Without our cooperation, well articulated in a universal scheme, hundreds of millions must suffer for years to come and whole nations face poverty if not bankruptcy. Important commissions have already dealt with territories under plebiscites, with neutral areas and with disputed units, such as those about Poland, and a major commission is formulating rules for the conduct of mandatories. As President Motta of Switzerland said in his welcoming address, "No one expects to change the world with a wave of the hand." Nations do not grow in a day, neither can a League of Nations be born over night, but remarkable progress is being made in formulating a working program. Perhaps the most remarkable program of all thus far formulated is the labor covenant which is now awaiting only the action of the

various national governing bodies, a sign of promise over that field of strife where lies so much danger for the morrow.

Let us be reminded that the Covenant of the League, whatever faults it may have, does provide for the end of secret diplomacy, for a program of disarmament, for an International Court of Justice, for plans to protect small nationalities and for a deliberate effort to stop war before it can be declared.

\* \* \*

## A League Without America

We may fondly think, in our supreme self-importance, that unless we dictate the terms there will be no League. Doubtless the League Assembly will go far to satisfy our scruples and obtain our membership, but let us not be overwrought with egotism nor deluded by the provincial conceit of daily newspaper comment. There will not be a single note of despair in the Assembly on account of our absence, though there may be many expressions of disappointment, most of them tinged with irony. The President of the Council, M. Bourgeois, said, referring to the eager participation of the neutral states: "Is this not the most eloquent referendum? And does not this permit us to regard without emotion, the press campaigns . . . and all those maneuvers of individuals, in which the evident prejudices of internal policy surely hold a larger place than concern for the common welfare of nations."

Every great statesman called upon to sound keynotes and interpret the League's power and meaning has deplored our absence, and in the undertone of every one has been a feeling that our attitude was a little less than worthy at a time when, for the first time in the history of nations there is given form an effort to substitute right for might in international affairs. The fifty odd nations that will constitute the Assembly after the Geneva meeting do not have the slightest intention of "scrapping" the League to satisfy a partisan group in the United States. They will go far to meet our scruples, and even to satisfy our egoism or selfishness and obtain our adherence, but they maintain a steady confidence in our ultimate good sense and idealism. President Hymans, in his opening address voiced the faith of the world in us when he said: "A country which is a world within itself, which is blessed with all the riches of the earth, a democracy which absorbs all the races of the world and has given them a common language and a common government, a people which is affected always by the highest ideals, cannot abstain from concurrence in the great ideal and work which we are met here to forward."

\* \* \*

## America and the League

No nation may expect a League made to satisfy its desires alone. The war demanded sacrifices, and the League to prevent war demands sacrifices also. Lord Curzon, the British imperialist, who would stand out against any sacrifice of nationalism, declared in his address at the Council meeting last January that this Covenant "does not interfere with nationality," and added, "upon the fact of nationhood it rests." Every impartial American knows that according to the provisions of the Covenant there can be no war until every nation represented in the Council votes for it, and that even after the American delegate voted for it we could not enter without a declaration by Congress.

Our conflict of partisanship has led to a loss of sane and impartial judgment on both sides at home. The President demanded that there be no modifications, and even refused such as would have been accepted by other members as a diplomatic necessity. His partisans became bitter-enders for his program.

The opposition reacted into a bitter-end fight upon his program which allied their partisanship against the League. On one side stands Mr. Bryan, sanely asking Mr. Wilson that partisanship be laid aside and the necessities of statesmanship met by joining on the best terms obtainable and allowing the modifications to come through experience; on the other side

stand such men as Elihu Root reminding the President-Elect that it is foolish to talk about scrapping the Covenant and advising that we enter it upon such terms as our late Allies will accept. Soon the fogs of campaign partisanship will rise and we will then join the nations of the earth in carrying out this "sacred trust for mankind." ALVA W. TAYLOR.

## CORRESPONDENCE

### Ministers Entitled to Reduced Fares

EDITOR THE CHRISTIAN CENTURY:

SIR: May I say a few words on the other side of the question of "Reduced Fares for Ministers." While much that you say in your issue of Nov. 11th has force, some other aspects need consideration.

First, may I ask, Is it unworthy of, or derogatory to, the manhood of the thousands of young men who enter the army and naval schools of the nation that they receive, not only their entire support, but extra pay, during their course of preparation for the service of the nation? Or was it derogatory to the manhood of the thousands who served the nation in the recent war that they received the benefit of reduced railway fares to a greater extent than has ever been accorded to ministers. The reason for such benefit lies in the service they render to the nation and the comparatively small remuneration the nation renders for such service.

The ground for reduced rates to ministers has been two-fold; first, the unquestioned service which the minister renders, not only toward the wholesome and prosperous growth of any community, but in making the community a worthwhile place in which to live. Railway people have counted the service of the ministry one of the most valuable assets toward the building of the towns and cities which make railroads possible.

Second, the exceedingly small comparative remuneration of the minister, together with the greater good possible for the minister to achieve in many new regions if he can travel cheaply, has been a strong factor. Can there be any question that the value of the minister's service must be vastly enhanced by such facility of work in many regions, or even, if the only good were the greater possibility for the hard worked minister to secure his needful rest in the vacation season. What you say respecting the need that the churches should raise the ministers' stipend to an adequate standard, is very true, but this has been said for years past with no appreciable response. The recent raise in salaries has almost nowhere met the increased cost of living, so that it is quite unfair to cite these as indication that the churches are, at last, coming to a new appreciation of what their ministers deserve. Nor does there seem the least likelihood that any standard of remuneration will be reached which will make entrance to the ministry any the less a great sacrifice of temporal gain and comfort. Nor do we wish it otherwise. The service of the Lord Jesus always has been, and will always continue to be, a taking up the cross and following where the Master leads. Such sacrifice is the glory and the inspiration of all his work for the Kingdom. That there has been unjust use of the special rates is doubtless true, and this needs strongest rebuke, but that such special rates are an unjust discrimination in favor of a class and as against business traveling men, seems to me clearly denied by the simple facts respecting the prevalent ministerial compensation. I take from the "Boston Herald" of this very morning, under an editorial headed, "Underpaid Ministers," the following, of many citations, to show the comparison: "In sixteen denominations according to the Interchurch report, 4829 ministers received less than \$500 in 1918; 14,423 received between \$500 and \$1000; and 12,873 received between \$1000 and

\$1500." With the exception of a few ministers in the large cities the average salary is \$683, or about one-third of the wages of the unskilled laborer." In the Episcopal church, which leads the other denominations in the comparison, half of the clergy receive less than \$1500 a year. In the Methodist Episcopal church North, in 1918, there were 1932 ministers who received less than \$500 and 4136 who received between \$500 and \$1000." An Ohio judge, a few days ago, in an alimony case, in which a former minister was involved, declared that it was 'extreme cruelty' for a man with a wife and five children to remain at his job, even that of a minister, which pays only \$93 a month. Yet, as the figures which we have given show, there are, today, in this country, 19,252 ministers who are receiving less than that—nearly 5000 of them less than \$500 a year." Now, at a time when from all our denominations, hundreds of ministers have been compelled by insufficient compensation to seek other means of livelihood, and when no expectation can exist of a compensation at all comparable to that of other callings, and when the nation does not deem it inconsistent with its defender's honor to give them reduced rates of travel, why should it be inconsistent or unworthy for the railways, who profit from the minister's service financially, as from no other class, to facilitate his work by rendering a like help?

I have, I fear, greatly exceeded my claim upon your courtesy, but in a matter which so greatly concerns so many underpaid ministers, both as respects their need and their honor, their point of view should, I think, be quite as publicly presented, as the view of your editorial.

Belmont, Mass.

CHAS. L. MORGAN.

### What We Stand For!

SIR: I have been reading The Christian Century for a few months and I am constrained to write you what I think of your efforts. If I have correctly sensed the meaning of the various articles that appear from time to time in your columns you stand

1. Against the public school system of the U. S. in favor of the Parochial School.
2. Against the constitutional principle of separation of church and state, and for the establishment of a state church and a general recognition of a government "God."
3. Against Nationalism in favor of Internationalism; i. e., reduce this nation to the status of a rural appendage of the Pope of Rome and the Federal council of the Churches.
4. Against people having opinions at all on questions of religion, and "peregorically" massing them all into a church of the devil-alone-knows-what and then assembling our "accepted scholarship" nice-old-lady-preachers and fire thirteen-inch capsules of Hoyt's Cologne into them.

I notice also your dark brown thoughts about the recent smash-up of the Wilson League; if I am not mistaken in directions, this melancholy sigh comes from beneath the landslide. This condolence may seem a little shocking to you but I trust that it will bring you to a realization of your foolish attitude. With goodwill and good wishes I am,

Marshall, Ark.

JOS. A. DEATHERAGE.

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## THE SUNDAY SCHOOL

### What is the Kingdom Like?

**T**HAT is a very important question. Unless we have a clear conception of this we may be spending all of our energy for nothing. Jesus employed this term constantly in speaking of his work. We are to seek primarily the Kingdom; we are to pray "Thy Kingdom come." To help establish his kingdom would seem to be our entire business. What are we to do? Why not take the simplest and most rational conception possible and say that by the term "Kingdom" Jesus meant the rule of God over the hearts of men? When, therefore, he says: "The kingdom is among you (or in the midst of you)," what does he mean but that among you are a few regenerated souls who are now living the kind of life that Jesus lived. Not completely, but to such a degree that men may see and admire that type of life.

What we have to do in order to build the kingdom is to induce men, either as individuals or in masses, to accept the kind of life that Jesus lived. Usually this comes about by converting individuals or by training them up in our homes. William Booth began by snatching the brands from the burning, but toward the end of his career he turned more and more to mass movements such as colonies and institutions. He never gave up his white-hot evangelistic fervor but he came to see the necessity for social movements and to employ them. But it all comes to the same thing, for, whether the men turn to Christ one by one or by masses, as today in India, a new name and a new character must be built. The spirit of Christ must be gotten into their hearts and their souls must glow with the fire from heaven. The kingdom cannot possibly grow except as man after man catches this new spirit, and has his life absolutely transformed by the renewing of his mind. Whatever secures this change helps in building up the rule of Christ in the world. The mother who trains her child, the father who talks with his boy, the employer who so imitates Christ that he leads his workmen to find the Master, the Sunday-school teacher who, by precept and example, leads her children into the church, the true shepherd of the flock who feeds them the bread of eternal life, the friend who leads his companion to know Christ and to love him, the missionary who goes to win foreign peoples, the good doctor who puts in a word for Jesus Christ, in short, the genuinely Christian soul, anywhere, who is a living fire will kindle that fire in others and so induce them to catch the spirit of Jesus and live as he lived. There is no short, easy way. The kingdom never grows except as some life is positively and certainly changed by the reception of the spirit of Jesus. William Booth saw this and he was right in insisting upon the Spirit being received into good and honest hearts. All the value of the Salvation Army is to be found just there.

I will tell you it is the genuine Christians, of broad and sweet spirit, who alone build up the kingdom. Two weeks ago Sam Higginbottom, the missionary to India, who has done such wonderful things at Allahabad, was in our home. His coming was a benediction. He is real. He is big and wholesome. He is honest. He is broad and liberal. He is a genuine Christian. Offered ten times as much money to take a government position, with high honors, in India, he refused; to go on holding his quiet position with the Presbyterian board. More than 300 lepers are cared for by him in his leper colony. He goes in among them; he breaks to them the bread of life. He has revolutionized farming in India, being a graduate both of Princeton, and of Ohio State University, in the agricultural department of the latter. He makes you believe in folks. I want fellowship with all such royal souls. I do not care whether you call them Congregationalists, Presbyterians, Methodists, Episcopalians, Baptists or Christians, such men are my brothers and I would not for

the world hold myself to some little, narrow sectarian group. The genuine Christians are the only ones who can build up the kingdom. Fire kindles fire. Conviction kindles conviction. The kingdom of heaven is composed of those who live the kind of life that Jesus lived and who devote their energies to securing new followers of the Master. It is an inclusive, not an exclusive, fellowship. JOHN R. EWERS.

## BOOKS

**THE OUTLINE OF HISTORY.** By H. G. Wells. An attempt to tell, truly and clearly, in one continuous narrative, the whole story of life and mankind so far as it is known today. It has been written primarily to show that history as one whole is amenable to more broad and comprehensive handling than is the history of special nations and periods, a broader handling that will bring it within the normal limitations of time and energy set to the reading and education of an ordinary citizen. This outline deals with ages and races and nations, where the ordinary history deals with reigns and pedigrees and campaigns; but it will not be found to be more crowded with names and dates nor more difficult to follow and understand. It is an attempt to tell how our present state of affairs, this distressed and multifarious human life about us, arose in the course of vast ages and out of the inanimate clash of matter and to estimate the quality and amount and range of the hopes with which it now faces its destiny. (Macmillan. Two volumes, \$10.50.)

**THE HEROES OF EARLY ISRAEL.** By Irving F. Wood, Professor of Biblical Literature and Comparative Religion, Smith College. One of the "Great Leaders Series," which is intended to meet the needs of moral and religious secondary education. Though intended primarily for the class room, these books serve admirably as general reading for Christian youth. (Macmillan.)

**COMMUNITY PROGRAMS FOR COOPERATING CHURCHES.** Edited by Roy B. Guild. Practical, helpful material for any community that desires to make interchurch work effective. It makes available the reports given at the Church and Community Convention in Cleveland by representative commissions. (Association Press. \$1.90.)

**BOOKS FOR THE YOUNG.** Some of the best books recently published for junior and intermediate boys are the following: "Into Mexico With General Scott," by Edwin L. Sabin, one of the Trail Blazers Series; "The Air Raider," by Capt. Thos. D. Parker, U. S. N.; "On the Edge of the Wilderness," by Walter Prichard Eaton; "The Young Wireless Operator Afloat," by Lewis E. Theiss; "The Adventures of Dad Hamilton, Prospector," by Joseph T. Keschel. For intermediate girls: "Highacres," by Jane D. Abbott; "Spoilt Cynthia at School," by May Baldwin; "Cornelli," by Johanna Spyri; "Lucky Penny of Thistle Troop," by Amy E. Blanchard. For smaller children: "Little People Who Became Great," by Laura A. Richards; "The Young Pilgrims," by Charles Herbert; "Raggedy Andy," by Johnny Gruelle and "Kiddie-Kar Book." These are published by Lippincott, Wilde and Volland, and all may be secured through The Christian Century Press.

## BOOKS

Any book in print may  
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Give name of publisher, if possible.

\* Dec. 12, "What the Kingdom of Heaven is Like." Mt. 13:44-53.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Week-Day Instruction Meeting Obstacles

A meeting of a special committee of the school board of New York City was held recently to consider the matter of releasing children from the public schools one hour a week for the purpose of receiving religious instruction. A number of people appeared before the committee to offer objections. The Free-thinker's Society was represented and was opposed to the proposal. Bishop Burch represents the protestant forces who are seeking authority for the new plan of instruction.

## Denominations Unite in Support of Student Pastor

Four denominations at work in Montana have united in the support of a student pastor who will care for the spiritual welfare of the students in the state agricultural school at Bozeman. The denominations cooperating are Baptist, Disciple, Methodist, and Presbyterian. A Student Pastor Board has been organized to direct the work. Rev. C. B. Williams has been called to be student pastor, and he is already on the field. There are many other situations where separate denominational representatives cannot be secured and where the churches might well unite in the spiritual care of the young men and women who have in the past been left shepherdless.

## Challenges Old Teacher to Debate

The citizens of Tacoma, Wash., are interested in a challenge to a debate issued by Rev. Frank Dyer to his former teacher, Dr. James M. Gray of Chicago. Dr. Gray held a congress on "fundamentals" in Tacoma recently. No opportunity was given for free discussion. Since then Mr. Dyer has been delivering a course of lectures on the religious phases of evolution. Progressive ministers of the city put on another series of conferences on fundamentals following the visit of Dr. Gray to the city in which more progressive views were expounded by Dr. Shailer Mathews, of Chicago, Dr. W. T. McElveen and Dr. A. M. Sanford. The theological feeling in the city is so strong that the conservative ministers have organized a separate ministers meeting, the members of the new organization being compelled to sign a creed before they may become members of it. Dr. Gray represents the Moody Institute of Chicago. This organization seems to be the nucleus of a new denomination representing pre-millennarianism and a literal interpretation of the Bible.

## Serious Divergence of Opinion in China

Rev. John W. Nichols, a missionary in the service of the Protestant Episcopal church in China, is authority for the statement that there has been formed in

China an organization of conservative missionaries called the Bible Union. This group of missionaries holds to a theory of the literal inspiration of the Bible and to a theology which is consistent with this theory. The General Missionary Conference of China will bring together 800 missionaries this coming year, and the conservatives will endeavor to secure control of this organization. They will oppose certain theological seminaries which promulgate liberal teachings.

## Great Missionary Scholar Passes

The missionary force in Syria is twice bereaved this year in the loss of two of the foremost of their educational leaders. Earlier in the year President Howard S. Bliss of Beirut College, went to his reward, and recently the tidings came of the death of Dr. Franklin E. Hoskins. His revised edition of the Arabic Bible is a lasting monument to his life upon the mission field. He was an out-door man and a man of hearty friendships and he will be greatly missed by the student body of Beirut College.

## Are There Bets in Church?

A strict Presbyterian takes the brethren of his communion to task for alleged inconsistency in the matter of worldly amusements. General Assembly has condemned worldly amusements, including promiscuous dancing, theatrical exhibitions, card-playing, lotteries, horse racing and betting. A writer in the Continent takes the Bible classes of the denomination to task in these terms: "If I should bet a dollar that the bay horse would out-trot the black, the Presbytery would prefer charges. If the men's class in the Sabbath school bets a supper with the women's class, that it will have the largest membership by January 1st, we will approve. The bet is in the church in one case and out on the track in the other. That makes the difference."

## Recruiting for the Home Field

The home missionary societies do not profit by the activities of the Student Volunteer Bands of the colleges since the members of these bands are recruited for the foreign field. As it has grown increasingly harder to find men and women to accept the responsibilities of the home mission field, it has become apparent that machinery must be set up for the recruiting of such workers. A meeting was held in New York in October at which there were representatives of the national board of the Young Women's Christian Association, the International committee of the Young Men's Christian Association, the Council of Church Boards of Education and the Committee on Recruiting the Home Mis-

sion force. The discussion of the problem of recruiting was lengthy and a committee of six was created to continue the discussion. It is hoped that a large number of young people in the colleges may elect the home mission field as their life work and train themselves specially for this work while in college.

## Heresy in Moody Institute

Moody Institute teachers and leaders have made themselves the censors of orthodoxy in the middle west and it is therefore shocking to find that they themselves are finding scientific explanations for supposedly supernatural events. A recent article explains the sun standing still in the famous narrative of Joshua as not being a miracle at all but only an eclipse. The writer, after delivering this remarkable heresy, confesses to a great feeling of relief that he is now no longer under obligation to believe that the laws of the heavenly bodies were suspended. But he is now being asked, If the nature miracles are to be taken literally in any particular case, why not big miracles instead of little ones?

## Work for Foreign Students

In many of the universities of the land there is now a consciousness of the needs of the foreign student. At the University of Illinois a secretary gives all of his time to this group. Several journals are now published exclusively for students from other lands, such as Chinese Student, Christian China, the Japan Review and others. The effort is being made to bring these foreign students to hear every year the strongest religious speakers that come to the various universities. There are 6,740 of these students. The state having the largest number is New York, with 1210. Illinois comes next with 725 and Pennsylvania is third with 715.

## Church Has Service for Railway Men

The railway employees of the country have a difficult time keeping up church life though many of them are Christians. Recently the West Street Christian church of Tipton, Ind., arranged a service for railway men on a Sunday evening when it was learned that large numbers of them would be in town. An invitation was sent to the workers signed by the General Superintendent of the L. E. & W. R. R. and by officials of other roads. Rev. Aubrey B. Moore preached a sermon appropriate to the occasion and a number of laymen participated in the

## Charge Czech Schism Is Atheistic

While many protestant journals have marked the rift in the Czech church as a sign of progress, the Roman Catholics

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naturally view it another way. The Catholic journal, *America*, charges an alliance between the free-thinkers and the priests who have married and broken with Rome. As in the Protestant reformation there is evidently some radicalism as the following utterance of a village priest of the schismatic movement will show. He says: "In this town are two churches, like two taverns. In one, good beer is tapped; that is ours. In the other, musty beer! It is easy to decide between them. With us we have a Mass in your own tongue and your priest is married. You need no longer come bothering me with your sins. Repent in your hearts and I'll give you absolution without more ado."

#### Texas Baptists Shy Off from Sunday School Organization

Anything that looks like Christian unity makes a southern Baptist shy. Recently the Texas state convention was held at El Paso and the denomination arranged for an aggressive evangelistic program for the coming year. The matter of co-operation with the International Sunday School Association came up for discussion and a red-hot resolution was prepared declining co-operation. The original resolution was later toned down in its phraseology in committee but the action of the convention stands in refusing any co-operation. Denominational isolation is the program of these people, and events will show whether it is possible for a denomination to succeed permanently while holding such an attitude.

#### Disciples Adopt Evangelistic Program

The St. Louis Convention of the Disciples of Christ adopted a program of evangelization for the coming five years. It is hoped that a million people may be added to Disciple churches, half of whom are to be recruited from the unchurched element of the population. The enlistment of personal workers in the local churches is the most important item in the program. The committee hopes to revive the habit of religious conversation and personal witness bearing. The new members are to be instructed in their duties as church members and to be held to the church by receiving definite assignments of duty.

#### Will Instruct Presbyterians in Work of Church

The lamentable ignorance on the part of thousands of church members of the work done by the church in America is the reason why there is not a more generous support of many good causes. The Presbyterian church has arranged a series of schools in various presbyteries of the country in which men and women of the denomination may become more intelligent concerning Presbyterian enterprises. Some of the most eminent speakers of the denomination have been engaged to assist in conducting these schools. Dr. W. W. Boyd, president of Western College for Women, of Oxford, Ohio, will

devote considerable time to this movement this year. Pennsylvania will be represented by Prof. J. H. Dickinson of the Presbyterian Board of Temperance and of Moral Welfare.

#### Federated Churches Succeed

The success of the Federated church in the small town is leading to church mergers all over the country. At Aurora, O., is one of the earliest of these mergers where a Presbyterian minister, Rev. David B. Pearson, with a wife who has been a Methodist are now serving a federated church formed from a Disciple and a Congregational church. Eleven different denominations are represented in the membership. The successes of this church led to a merger of Baptist, Congregational and Disciple churches at Garrettsville, near by. The membership terms in these federated churches tend to grow more liberal. The Winnetka Community church at Winnetka, Ill., has in its membership some Unitarians, and representatives of over twenty other religious denominations. The pastor is a Congregationalist, and in some loose way the church still finds a basis of co-operation with the Congregationalists.

#### Church Gives a Saw Mill

The Disciple church at Ionia, Mich., has sent a saw mill to the upper Congo country as its gift to the missionaries there. Before the advent of the saw mill, planks were laboriously sawed by hand labor. It is now possible to aspire to modern houses in that remote section of the world as well as modern furniture and other wood products. A new station was recently opened in the Congo country by Mr. and Mrs. E. R. Moon, and already there are a number of inquirers after Christian truth.

#### Disciples are Determined to Pay

The Disciples are committed to pay \$600,000 on the deficit of the Interchurch World Movement. The second Sunday in December is the day set for a special call for this deficit. The members of the church are being asked to give the equivalent of one day's income. It is evident that this is not carefully figured out, for one day's income for the Disciples would be several million dollars. Progressives and conservatives agree that the money should be raised. The following denominations have raised their underwritings in full: United Brethren, Christian Connection, United Presbyterian, Reform Church and Brethren. A number of the other denominations have made partial payments. Should any of them default, they would henceforth find themselves absolutely without power at the banks.

#### Association Enlists Celebrities in Anniversary Celebration

The Y. M. C. A. of Chicago celebrated the twenty-fifth anniversary of the beginning of work in the Hyde Park district Nov. 19. The first departmental

chairman for this section of the city was John F. Pershing, father of the noted general. In the celebration, addresses were made by Major General Wood, L. W. Messer, Chicago Association Secretary, and Rev. A. J. McCarthy, pastor of the Kenwood Evangelical church. The Association work in this section of the city has come to be one of the outstanding features of the community life.

#### Indians Need Religious Education

The condition of the Navajo Indians as set forth in an article in the *Missionary Review of the World* makes clear the need among the Indians of more adequate educational facilities. There are nine thousand Navajo children of school age and only two thousand of them in school. The government schools of necessity omit religious instruction. Hence there may be found among the Indians polygamous wives who have gone to the government schools and other people holding to the old pagan superstitions of the race. The need of the Indians is a form of education which will emphasize moral and spiritual ideals and will combine sound learning with religious aspiration after the better life.

#### Building Wave Is Starting

After waiting for years for conditions to change, ambitious churches are planning the erection of new houses of worship without securing the old-time prices on labor and material. An example of this is a new building now in process of erection in Philadelphia. A house for religious education activities is being erected by Third Christian church with the leadership of Rev. T. E. Winter. There will be separate departmental rooms for Beginners' Primary and Junior departments. A gymnasium, shower bath, kitchen and other institutional features are being incorporated in the building. The building formerly occupied by this church was sold to the home mission board of the Methodist Episcopal church.

#### Malden Survey of Church Buildings

The survey of church buildings made by the Interchurch World Movement has been put into book form and is now being sold. It will be of large service to church committees who are planning to build. The report indicates that many churches have made fire traps in the form of crooked stairways which would be a peril to children in time of fire. Many fine buildings are described as examples of proper architectural procedure. This is called the Malden survey of seventeen typical churches.

#### Red Cross Workers Find Family Again

A number of ministers have been in the service of the Y. M. C. A. and Red Cross since the war, doing heroic service where they were greatly needed. Rev. Charles H. Foster, a Disciple minister

of California, has been serving for two years and a half in the department of organization of the Insular and Foreign Division of the American Red Cross. He has recently visited the leading islands of the West Indies in carrying out his official duties. He will spend Christmas at home in California with his family, and for a period of six weeks will deliver addresses on his recent experiences. His family reside in Oakland.

#### Baraca Class Movement Has Anniversary

The Baraca Movement is a group of Sunday School classes organized for Christian work. These classes recruit young men, and the corresponding young women's class is the Philathea. The idea of these classes originated with Mr. Marshall A. Hudson who is still living. The thirtieth anniversary of the founding of the national movement was celebrated in Syracuse, N. Y., on Oct. 20. There are now 13,000 chartered classes.

#### Young People Form Discussion Group

The young people's problem is urgent in many of the churches. With the decline of the Christian Endeavor society in many parishes, the young people are quite unorganized and unshepherded. East End Disciple church of Pittsburgh, led by Rev. John Ray Ewers, has formed a Sunday evening Disciples group in his church. A supper is served and the discussions are carried on about the tables.

The feature has proven so successful that inquiries are coming to Mr. Ewers from various parts of the country with regard to his methods. First Congregational church of Evanston, Ill., has a group of young people who meet in this way and a large part of their discussion is devoted to the drama, led by some members of the local Drama Club. The young people of this church recently presented a pageant of the Pilgrims at a union Sunday evening meeting of all the churches.

#### Sunday School Does not Give Pennies

The Sunday Schools of another generation taught the children to bring pennies to Sunday School, and there followed a generation of Christians who had the penny idea of giving. Religious education is much wiser in the training it gives the children these days. The boys and girls are taught to give generously. In Central Christian Sunday school of Buffalo, where B. S. Ferrall is pastor, the children recently made a cash offering to the new building that is in process of erection. Cash to the amount of \$5,800 was placed on the tables and pledges were received for \$400 more. From this school there are frequent accessions to the church membership.

#### Recreation a Problem in Britain

The question of the church attitude toward recreation is one of the urgent

problems in the English church of today. At the recent Church Congress, the Bishop of Sheffield drew a parallel between the amusements of the present time and those of the days of the decline and fall of the Roman empire. Canon Alexander declared that the two primitive amusements of dancing and looking at pictures were also the leading modern amusements. At this same Congress, liberal sentiment was represented by Professor Percy Dearmer, colleague of Miss Maude E. Royden at the Fellowship Services. While he was opposed to Sunday theatres and Sunday professional games on the ground that they both required a large amount of labor, he was in favor of Sunday amateur games. Even so conservative a paper as the *Guardian* is now asserting that there is "plenty of time on Sunday to worship God and recreate the body."

#### Miss Royden a Strong Factor in English Life

Miss Maude E. Royden had a great triumph at the Church Congress in England. At the time the Congress was inaugurated, women were not even allowed to attend. Later, they were admitted but required to pay a half guinea for admission and allowed to sit only in a reserved section. Even those British papers which have been opposed to Miss Royden's preaching activities have been compelled to admit that her speech at the Congress this year was a noteworthy success. Among other startling state-

*The most beautiful hymnal ever published by the American Church*

# HYMNS OF THE UNITED CHURCH

By CHARLES CLAYTON MORRISON  
and HERBERT L. WILLETT

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ments in her address was one that the prayerbook contained some phrases which at their best are meaningless and at their worst false. The Bishop of London is besieged with requests that she be given a church assignment in one of the vacant London churches, but he would scarcely be able to do this in the face of the Lambeth Conference.

#### Disciples Minister Preaches to the Jews

On a recent Sunday morning Dr. Burris A. Jenkins, pastor of Linwood Boulevard Christian church of Kansas City, occupied the pulpit of B'Nai Jehudah Temple near his own church. On frequent occasions in Chicago, eminent Jewish rabbis have spoken from Christian pulpits. The Liberal Jewish theology takes an attitude not essentially different from that of the Unitarian, with a large appreciation of the work of Jesus in the world. There is a more hopeful prospect of the Christianization of the Jews through fellowship than through pogroms.

#### Women Preachers Are Organized

It was only a few years since women began to be ordained to the ministry in most of the denominations, and in some denominations they are not yet received as ministers. There is now an International Women Preachers' Association which was organized at St. Louis a year ago. Fifteen denominations are represented in the membership. The first annual convention was held in Chicago the first week in November. The president of the organization is Miss M. Madeline Southard, of Winfield, Kans., and the vice-president is Rev. Etta Sadler Shaw, of Grand Rapids, Mich. The purpose of the organization is to work for the rights of women preachers in the various ecclesiastical bodies.

#### Church Federation Would Close up Gasoline Stations

The social service committee of the Church Federation in Norfolk, Va., is seeking to close up all shops where gasoline, tires and accessories are sold on Sunday. Recently the dealers were invited to meet the church people but only part of them came. It was agreed by the dealers that the only way to secure uniform action would be to institute legal action against some dealer and secure an opinion from the higher courts whether the selling of automobile supplies is a necessity. In case the courts ruled that these supplies were not necessary it is believed that the places would all have to close under present state law. The committee is trying to close every non-essential business on Sunday.

#### Significance of the State Universities

The significance of the state universities as a part of the educational force in America may be gauged by some statistics recently published by Dr. H. O. Pritchard, secretary of the Board of Education of the Disciples of Christ.

*Now In Press. Ready December 10*

# Wanted— A Congregation

Lloyd C. Douglas

A PREACHER whose own great church is packed every Sunday morning has written a story dealing with the most acute and anxious problem faced by modern Protestant religion. The problem is not to get an audience—many sensational or popular devices can accomplish that—but to get a congregation. A congregation is a worshipping body, permanent and dependable. An audience may be assembled by appealing to quite irrelevant motives. A congregation is assembled by the appeal to religious motives. It is this distinction which sets this book by Dr. Douglas apart from books of another kind which try to solve the same problem. They prescribe various mechanical devices and propose features to tickle the ears of the public. But Douglas tells the discouraged preacher that he must be born again! And his words carry such convicting and illuminating power that one rises from reading his book with a genuine sense of a mental and spiritual new birth.

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The Christian Century Press : Chicago

There are 200,000 students in tax-supported institutions at this time, an increase of thirty per cent over all previous records. These institutions now have an income of \$60,000,000 per year from tax funds. Were the church schools to hope for a similar income, they would need an endowment in excess of a billion dollars. Dr. Pritchard is in favor of a religious program in connection with the state university.

#### Methodists Care for Their Students

The Methodists have awakened to the significance of the educational situation at the state universities. During the past year they supported workers at 45 of the tax-supported colleges and universities of the land. In some cases these workers gave courses in religion, and in

other cases student pastors were maintained. The way is being pioneered, and the method of Christian work at the state university is being determined by various experiments. The Methodists have appropriated \$284,000 for the erection of buildings at these student centers. A national Board of Education has the whole matter in charge.

#### Campbell Home Will be Preserved

The Home of Alexander Campbell at Bethany, W. Va., was in the hands of his daughter, Mrs. Barclay, up until the time of her death. The property was then purchased by Hon. E. W. Oglesby, a trustee of Bethany College and an Episcopalian. He gave the farm to Bethany College and the home and grounds to the Campbell Memorial Asso-

ciation. The latter organization has for its purpose the preservation of all the things that pertain to the life of the Campbells. The old homestead is in need of repairs and the Campbell Memorial Association is now seeking the funds with which these repairs can be made.

#### Dr. G. Campbell Morgan at Norfolk

Last winter the city of Norfolk, Va., had a series of revival meetings under the leadership of Rev. William Sunday. The pastors of the city felt that the new converts need instruction so they arranged for the coming of Dr. G. Campbell Morgan for a series of Bible lectures early in November. These lectures were given at the time the Southern Methodist conference was in session so there was great interest in the interpretations of the Bible given by Dr. Morgan.

#### Unitarians are Succeeding in Campaign

The Unitarian national campaign for funds is meeting with large success. The reports the first four days indicated that two-thirds of a million dollars had been raised. Naturally the reports in the east are being received first. Once the Unitarians were quite averse to anything that looked like propaganda. The present fund is frankly for propagandist purposes. The little denomination is able to call some great names when its roster is read. Ex-President Charles W. Eliot, of Harvard, and Hon. William H. Taft have allowed their names to be used in connection with the present campaign.

#### Belgian Government Asks Disciples to Extend Work

The Belgian government has asked the mission of the Disciples of Christ on the Congo to extend its efforts to the section that was formerly known as German East Africa. The German missionaries have been compelled to retire from this territory. The district is two thousand miles removed from the work the Disciples are doing on the Congo, and the proposition is not regarded as practical. It is difficult for the Disciples to secure funds with which to meet the needs of the rapidly expanding work on the Congo and they have less disposition

to spread out in their mission work than formerly. Concentration is the new word.

#### Presbyterians Have a Good Record

The past half century has been a good one for church growth. The Presbyterians have gathered some statistics that are significant of this. They have increased in membership during the past fifty years 350 per cent and the giving of the denomination has increased 635 per cent. In the meanwhile the population of the United States has increased 185 per cent.

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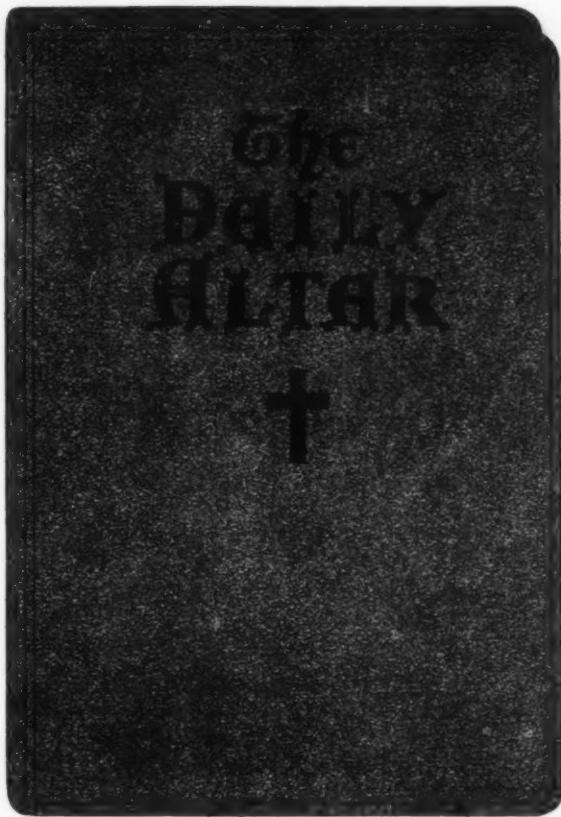
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